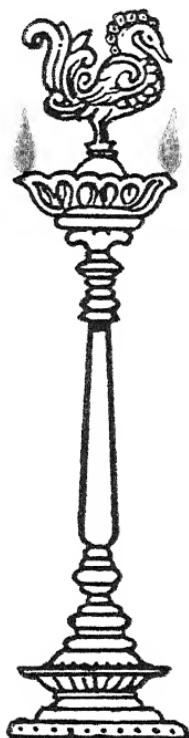




**GOD-MEN**  
OR  
**MESSENGERS OF GOD**



**TIRPATI RAJ SAXENA**



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**OR**  
**MESSENGERS OF GOD.**



**TIRPATI RAJ SAXENA**

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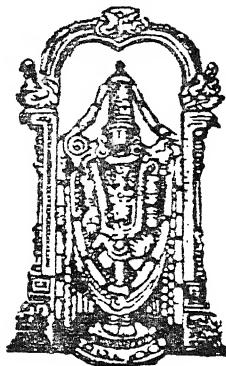
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*Dedicated to*  
The Lord of Seven Hills  
**SRI BALAJI VENKATESHWARA**  
the Savior of sins, sorrows  
and sufferings.

## FOR E W O R D

A noted theosophist and philosopher has rightly said that “Mardan-e-Khuda, Khuda na bashad; Lekin uz Khuda, juda na bashad.” This Persian saying means that though the human being is not a God, yet he is not separate or away from God. The holy scriptures also describe that “Man is made in the image of God.” All these apply to our saints and holy persons, whose lives and teachings have been assembled and narrated in this collection with a view to follow their footsteps and practice Upadesh and teachings, to attain ‘MOKSHA’ and God-hood.

Another significant fact is that the present younger generation particularly, and our Indians residing abroad specially, are ignorant of Hindu Dharma and culture. They may know and well acquaint themselves with these noble souls and sons of Bharat.

I am deeply indebted to TIRUMALA TIRUPATI DEVASTHANAM for providing fifty percent grant for this publication. I am thankful to Sri Vinod Raj Saxena for typing the manuscript. I am very grateful to Sri Prem Kishore Nigam who has taken great pains for correcting the manuscript, proof reading and correction and allied matters in getting this book published, and thus rendered his whole-hearted cooperation and assistance to me. Some of the photographs in this book were supplied by Sri Teerath Raj Saxena, Sri Murlidhar of Sindhi Satsang Darbar Association, Hyderabad, and Sri S. Narinder Singh of Hyderabad Punjab Printers Hyderabad, for whom my thanks are also due. I am also thankful to M/s. Ramakrishna Press, Hyderabad for giving full assistance in getting this book printed.

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TIRPATI RAJ SAXENA

## CONTENTS

1. Chidambara Swami	...	1
2. Sant Srinivas Naik	...	6
3. The Saint of Nareshwar	...	8
4. Sant Namdeo	...	12
5. Sant Eknath	...	19
6. Narsi Mehta	...	24
7. Guru Govind Singh	...	28
8. Ramana Maharishi	...	33
9. Swami Ramdas	...	39
10. Shirdi Sai Baba	...	43
11. Sadhu T. L. Vaswani	...	52
12. Swami Vivekananda	...	55

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*Chidambara Swami*

## CHIDAMBARA SWAMI

Chidambara Swami was born in Kengeri, District Belgaum of Karnataka, about 200 years ago. He was believed to be an avatar of Lord Shiva. His father, Sri Martand Dikhita was a great devotee and pleased the Supreme God by his severe penance at Chidambararam (Annamalai). Many a miracle performed by this great Yogi and his divine songs are recorded in the writings of the contemporaries. Many more are being attributed to Chidambara Swami even today. Of course, God has not ceased to reveal Himself even if some of us do not believe in miracles;

there are many aspects of Swamiji's life that are worth recalling.

Chidambara Swami lived in an age of political confusion and uncertainty. There was no peace and security for the people of Deccan. Among many warring powers, the Peshwas, the Nizam, the Sultan of Mysore, a host of small rulers like those of Naragunda, Savanur, Samadati, Havanur, Kittur, Kurandawad and not to mention the petty chiefs of ambiguous strength and status styled as Desai, Deshpande, Jagirdar etc. On top of it there were the English playing their divide and rule game. They had humbled the Nizam, but could not tolerate the Peshwa and the Tiger of Mysore.

The Deccan witnessed the worst days in its history. Never before was there such anarchy. Armies were moving up and down the whole territory destroying crops and looting villages, and took full advantage of the situation. They collected troops of their own and indulged in loot and arson. Of such free looters, most notorious one was Dhandji Wagh. He created havoc and misery in the centre of the Deccan. It must be made clear that there were no communal riots as such. All people, Hindus and Muslims, suffered. The free looters did not discriminate between them.

There are cases of Hindu Sardars looting the Mathas and shrines, and Muslim chiefs making good the loss of these institutions. People were in great misery. They needed guidance, hope and confidence, and exactly these were supplied by the Swamiji in abundance.

Chidambara Swami is a shining example of the Indian tradition of saints, who were born in critical periods to save the society from despair. If we survey our history, we find that at all critical periods, our society, religion and culture were saved and preserved by saints and not by rulers or politicians, who incidentally were creators of critical periods.

Saints by preaching intense devotion to God, affection for all and offering help and succour to the needy, always gave fresh hope and courage to the people. They have always shown wonderful capacity for organisation. They did succeed in bringing together all people, whatever their religion, caste or belief. The way of Bhakti is really a marvel. It is an all-purpose programme. Chidambara Swami remained a householder to the last; he did not preach renunciation of the world. He preached the way of bhakti and brotherhood of man. His one simple passion was to feed all. He gave food, shelter, medical aid and all that was possible to the needy. His

jayanti is performed by mass bhajans and mass meals. He attracted people from all regions, all creeds and all castes. Hindus, Muslims, Christians and even foreigners (employees of the English Company) flocked to him for help and guidance. He did not condemn any caste or religion. He preached that all should live in peace and harmony. By his scholarship, his unlimited affection and marvellous capacity for organisation, Chidambara Swami was able to bring peace to millions.

He toured the districts of Dharwar and Belgaum, the two most affected regions. Famine had reduced the population to destitution. Swamiji started a campaign of 'Anna-daan'. The rich were persuaded to open their stocks of jowar and distribute it free among the needy. He performed a great yagna on the bank of the Malaprabha, which lasted for several weeks, during which thousands were fed without any distinction of caste, creed or religion.

Swamiji's special concern for the poor and his spirit of renunciation were brought out in an episode that took place on the last day of the Yagna. A period of about two hours were reserved according to tradition, for accepting Daan. Several wealthy devotees were waiting with Sanads of land grants, gold, jewellery etc. to be

offered to the Swamiji. There were also innumerable poor persons with whatever little they could save, to offer to their beloved Master. Swamiji's close relatives had arranged to give a chance to the wealthy first, but Swamiji told the humble first and the appointed time was soon over. The wealthy had to take away their wealth. Swamiji advised them to distribute it among the needy. Swamiji attracted devotees from far and near. The greatest of his devotees was Rajaram Bua from Babulgaon in Maharashtra. He travelled on foot all the way to Murgod in Karnataka and spent his life at the feet of his Master. Rajaram has left about a lakh of abhangas (prayers), many of which are recited every day by the devotees. He is believed to be an avatar of Sant Tukaram.

Swamiji was a teacher to all chiefs of states, businessmen, cultivators and learned Brahmins. His correspondence with Baji Rao II has been published in five volumes by the 'Itihasa Samshodhaka Mandal' Poona. This kind of information for the cultural history of the 18th century Deccan, is yet to be properly explored. Swamiji's life and teachings are an eternal source of inspiration to those who want to promote harmony among the people.

His life and teachings are of special significance today. Though there are thousands of his devotees in Maharashtra and Karnataka, few of the younger generation are likely to be unaware with the life and teachings of this great saint.

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### SANT SRINIVAS NAIK

Srinivas Naik was destined to be immortalised as a Sant. Purandar Das was born to a family of well known businessmen. In his early years his passion in life was wealth and he pursued riches with ruthless industry. But even when he had amassed an immense fortune, he felt that there was a big void deep down within him, which all his wealth could not fill. His soul thirsted after divine bliss and one day the saint in Purandar Das awoke. He gave up all his wealth and became a mendicant. From then

On he strived after the spiritual riches with the same over-powering zeal as he had done in striving power for material gains. He poured forth his soul in an unending cascade of songs.

He is believed to have composed 4,75,000 songs, of which some 8,000 are popular even today. The doyen of Karnatak music, he taught Puranas and Thirtas through his songs, which cast their spell on generations of men and women, and gave them as they do even now, a glimpse of the glory of the God.

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## THE SAINT OF NARESHWAR

The holy river Narmada is famous as the abode of great sages, along its banks as well as the beautiful awe-inspiring scenery all through its course.

A great saint, Shri Rang Avadhoot Maharaj, the Saint of Nareshwar, is one such spiritual giant who has sanctified the banks of the river, by taking up his residence there.

Born at Godhira in Gujarat, he was called Pandurang Vithal Valame in his early youth before renunciation. The great Swami Vasudevanand

Saraswati of Maharashtra, famed as an Amsavatar of Lord Dattatreya, bestowed swapna-deeksha (acceptance as a pupil in a dream) on young Panduranga, who turned to yoga and the quest of the self, after his University graduation. After a brief dip into politics under the leadership of Mahatma Gandhi, he plunged into his spiritual sadhana at a lonely place in the deep forest abounding in wild animals. It has now developed into a beautiful Ashram at Nareshwar, a few miles from Baroda.

As a saint who has realised the infinite and reached the highest stage of spiritual evolution, words uttered by him in common conversation, came true. Covered only with a lion cloth, the sage led the simplest possible life. Yet how exalted by attuning every breath with the divine, he is one with Satchidananda radiating peace and bliss. Due to this radiation, the contact has been the turning point in innumerable lives, creating a subtle change in the persons' outlook on life, greater peace and better progress. Of course one should be a devotee with his heart set genuinely on seeking divine peace and blessing.

Hypocrisy keeps any saint's grace and blessings far away. There should be a genuine desire to improve oneself and develop faith, make it

stronger and stronger, and His divine help will be there.

Sri Rang Avadhoot Maharaj, as he is formally called, and Bapaji, as he is popularly addressed with affection and reverence, is a sage with a difference. He is well known for his exceptional intelligence, brilliant scholarship in Sanskrit, masterly knowledge of the Shastras and poetic genius. His enlightening replies were brief and to the point and pregnant with meaning. His guidance was practical and convincing.

He was a confirmed Brahmachari, with a mastery over many languages including English, Gujarati, Hindi, Marathi and of course Sanskrit. He has written profusely and his bhajans (devotional songs) are famous for their overflowing love of the creator, sweetness and poetic beauty. Shree Gurulilamrut, in three volumes is a monumental work being one of the finest contributions to the Gujarati literature. Devotees derive great benefit by its systematic recitation and study. Divine inspiration made him write a poem in 52 lines, describing briefly the lila of Lord Dattatreya, and this is one of his most popular creations. There is a confirmed belief amongst the devotees that systematic recitation of this gem of poetry cannot fail to bring divine succour.

Lakhs of copies of this tiny booklet fell short of ever increasing demand, and whose effect is regarded as an atomic blast to blast away all sufferings --mental and physical.

The saint's birth anniversary known as Shri Rang Jayanti, is celebrated on the 9th day of the bright half of Kartika in many places, and the day is spent in the worship of the Padukas, and singing bhajans. Staunch devotees of Avadhoot Maharaj, have in course of time provided suitable amenities to enable the visitors to stay for a short period. Food is served free once in a day at noon time. Routine programmes include bhajans and dhun at about 5 a. m and at night for about 2 hours before retiring.

The ashram is approachable by all trains stopping at Miyagam station on Bombay - Baroda section of the Western Railway.

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### SANT NAMDEO

Sant Namdeo was born in a tailor's family in Shaka 1192 on Kartika Ekadashi day at Pandharpur. His father's name was Damasheti and mother's name was Gonai.

It was the practice of Damaji to go to Vithal's temple at Pandharpur and after performing pooja he used to offer food (Naivedya) to the deity.

Once Damaji had to go out of Pandharpur, so he asked his son to perform pooja and offer Naivedya to the deity. Namdeo performed the

pooja and offered Naivedya to Vithoba. Now it was a stone idol and would not partake of the offerings. Namdeo thought that Vithoba used to accept the Naivedya at his father's hands and so became worried about the idol's refusal to take food from his hands. He implored the deity to listen to his prayer and accept the food at his hands. Very naturally the stone idol could not accede to his request. In utter desperation, Namdeo tied a piece of cloth around his neck and tried to end his life. At this, the deity partook of all the food that was offered.

When Namdeo returned home, his mother asked what had became of the Naivedya. Namdeo told her that God has eaten the food from his hands. Disbelieving his story, Gonai thought that the food must have been dropped on the way. Next day she again sent Namdeo for pooja. The same thing happened and Namdeo gave the same explanation.

On the third day Gonai slowly went behind Namdeo and she was greatly surprised to see the stone idol actually eating the offering. When Damasheti returned, he also watched and realised that Namdeo was an extraordinary child. But the adolescent years of Namdeo's life were in great contrast with this. He came in contact with thieves and became an expert dacoit. He

committed several murders. He used to ride a horse and wear fine clothes. But he had one good trait. He visited the temple of Aundhya Nagnath every day.

One day Namdeo saw a widow beating her child, as the child was asking for sweet-meats that were offered to God. Namdeo asked her who she was and why she was beating the child. She told Namdeo that she was a poor woman and her husband was killed by a wicked dacoit, depriving the family of the only support. Namdeo suddenly remembered that he was responsible for the death of her husband. Realisation came to him that since he had committed so many murders, his sins could only be brought about by placing his life at the feet of the deity. So he whipped out his sharp knife and thrust it into his hand and poured all the blood on the deity. God Shiva took pity on Namdeo and convinced that the repentance of Namdeo was genuine and decided to give a chance to him to open a new chapter in his life. So Shiva inspired the pujari to take out the sharp weapon from the hand of Namdeo, which he did. Namdeo then heard a divine voice in the temple of Shiva directing him to go over to Pandharpur. So becoming an altogether different man, Namdeo went to Pandharpur. There he prostrated himself

before Vithoba. He implored the mercy of Vithoba and expostulated with Him that He had forgiven Ajamil, prostitute Pingala, Shishupal and a host of other sinful lives. He begged he was not a worse sinner than those, and asked for God's forgiveness. Soon he became saintly.

Namdeo became thus a completely changed man. On one Kartika Ekadashi day, Namdeo stood at Garudpar, the seat of Garud in the temple of Vithoba. On gazing at the deity he completely forgot himself and saw all his previous lives. He forgot where he was standing. He lost all sensitiveness of his limbs, his mind completely absorbed in divine thought. He lost all speech. He felt as if his body was occupied by the divine spirit. The sense of dualism vanished. His body was profusely perspiring on account of the new sense of joy and happiness. He forgot the pangs of death and the miseries of his present life. Namdeo thus transformed felt that since God was with him like playmate he had hardly anything else to do and he needed no sadhana. To wipe out his ego, Vithoba asked Namdeo to go to Aundhya Nagnath and to approach Visoba Khechar, for direction of sadhana. Namdeo went to Aundhya Nagnath. He went to a Shiva's temple and to his great surprise he found an old man lying with his feet on top of Shiva's pindi.

Namdeo could not bear the sight and requested Visoba Khechar to lift his feet from the top of the pindi. The old preceptor said that he was too old and weak to lift his feet, so he requested Namdeo to lift his feet and place them where there was no pindi. Namdeo lifted the feet several times and tried to place them where there was no pindi. But Namdeo found that there was no place where there was no pindi. So Namdeo fell prostrate at the feet of Visoba Khechar and told him that he has realised that God was everywhere and there was no space without Him. Since then Namdeo followed the great teaching of Bhagavad Gita which says, "One can attain knowledge only through complete surrender and asking the guru in all humility." Namdeo sought the advice of his guru Visoba Khechar, who taught him as follows:

"Namdeo, remember God is without form and name. God is in the water, in space and solid material. God does nothing Himself. He is only a witness to the working of the universe. Happiness is within oneself, and does not exist in outside world. Brahma could be realised only through renunciation. It is equally necessary to divest oneself of the ego. As long as the idea of self and possession of self are lingering in one's heart, there is no hope of divine manifestation.

“So Namdeo, apply your mind whole heartedly in search of the divine forces. By the tongue sing His songs without break. Mere bodily penance has very little value. Complete renunciation of the self and complete surrender are the only means of reaching the ultimate Moksha.

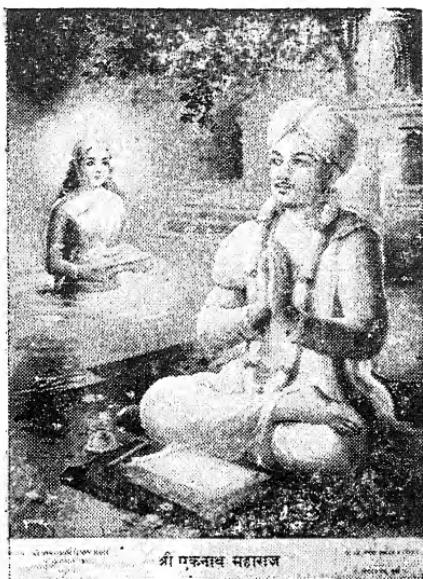
“The ocean of sansar is vast. It is impossible to survive this ocean through your own efforts. You must have a strong boat and the best sailor to take you to the other side of the ocean. So consider the musical songs in praise of the Almighty as your strongest boat and Vithoba your safest sailor. He will safely land you to the other side.” Visoba Khechar gave Namdeo the most correct definition of happiness. He said that every soul is ceaselessly struggling in search of happiness. The mushk deer does not know that mushk lies in his stomach and wanders till death in search of it. Even so every human being thinks that happiness is some where besides himself. So like the poor deer he wears himself out in search and never comes across it. He never realises that happiness is within him only.

Visoba Khechar said like this about happiness :

1. Happiness is in peace ; happiness lies in mercy.

2. Happiness lies in want of desire.
3. Happiness is in complete surrender.
4. Happiness is in faith in Him ; happiness is in the company of saints.
5. Happiness is in singing songs in divine praise.
6. Happiness could not be found in crowds or in solitary places.
7. Happiness is disgust of public praise or censure.
8. Happiness is being one with the infinite ultimately.

---



## SANT EKNATH

Sant Eknath was born at Paithan in Maharashtra in Shaka 1470. His parents Suryanarayan and Rukma Bai died when he was a small child, and so Eknath was brought up by his grandfather Chakrapani.

Unlike other boys, Eknath did not evince any interest in play. Instead he collected small stones, offered flowers to them, and tried to sing the praise of his family deity. The young boy used to attend kirtans and memorise them. During his lone hours he repeated Achutanand Jagadguru etc. Chakrapani, the grand father,

used to remark to his wife about the remarkable light of divinity in Eknath and said it was the result of the boy's ancestor Bhanudas's devotion to Vithoba. Like a warkari, young Eknath used to take hold of a stick with saffron cloth wound round it and tell people that he was going to Pandhari. Eknath performed his sandhya worship regularly, learning that only through service to a guru a man is able to free himself from the un-ending cycle of birth and death. He made up his mind to go in search of a guru. But as he did not know where to go, like Tukaram, he sat in a temple contemplating on Shiva for seven days. Then he heard a divine voice saying, "go to Devgadh; there you will come into contact with a sadguru in the person of Janardhan Swami who has anugraha of Sri Dattatreya."

After hearing the divine voice, Eknath left his house without informing his grand parents, to meet Janardhan Swami at Devgadh Devgadh is twenty miles from Paithan.

Now Janardhan Swami was a rigvedi deshastha Brahmin of Chalisgaon. His surname was Deshpande. He was in the service of the Muslim King, but in private life devoted his time to the Lord's meditation. And it is on record that Janardhan Swami used to talk with Sri Dattatreya face to face. At the sight of his

guru, Eknath fell prostrate at his feet, and sought permission to serve him.

Janardhan Swami accepted Eknath as his disciple, i.e., as one who would devote all his body and mind in the service of his guru. Whenever Janardhan Swami read Amrutambhav of Sri Dyandev, Eknath used to listen to it with great interest. Often Janardhan Swami entrusted his official work of keeping Government account in the hands of his disciple. One day Eknath was faced with a difference of half pice in the tally. All through the night he tried but could not find the mistake. Towards the approach of morning, Eknath found the mistake which he corrected and clapped his hands in joy.

Janardhan Swami, who was secretly watching Eknath, asked him, "Why did you clap your hands?", as though he did not know. Eknath told him the reason. Said Janardhan Swami, "If you apply your mind whole heartedly to God just as you did in finding the mistake of half pice, you will fulfill your life's mission. On hearing this advice, Eknath forgot every thing else and soon became possessed with the desire to have a darshan of Sri Dattatreya.

One day Janardhan Swami took Eknath along with him to the top of the hill. There was

a beautiful lake. Janardhan Swami told Eknath, "My son! this beautiful place is frequented by Lord Dattatreya. But he assumes different forms; you should not be afraid of them. Just as he said, Lord Dattatreya one day appeared before them as a Muslim Fakir. Janardhan Swami being a cultivated soul recognised the Lord in the Fakir and so fell at his feet. He further prayed, "Lord! give darshan to Eknath in Thy usual form." Then the Muslim Fakir discarded his form and gave darshan to Eknath as Sri Dattatreya. That was the first occasion Eknath came face to face with God. Later on the Lord of Dwarka Sri Krishna assumed the form of a poor Brahmin and sought service under Eknath. Said the Lord to Eknath, "I need no payment; food and clothes alone are sufficient." "I shall surely keep you Sir, but I do not want you to do me any service," replied Eknath. "How can one take food and clothes without working? Please leave those things to me," pleaded the Brahmin.

"May I know your name Sir?" asked Eknath. "My name is Krishna but people call me Shrikhandya", replied the newcomer. Shrikhandya or Shri Krishna carried water, cleaned the house of Eknath every morning and when Eknath was about to perform his pooja, brought

flowers, sandal paste and kept other articles ready for him. Thus Lord Shri Krishna served Eknath for twelve years. One day a very devoted Brahmin went to Dwarka to have a darshan of Lord Shri Krishha, but learnt in his dream that the Lord was not in Dwarka, but had gone to Paithan and was serving Eknath as Shrikhandya. The Brahmin ran to Paithan and seeing Eknath, requested him to allow him to see Shrikhandya. Shrikhandya or Lord Shri Krishna was overwhelmed by the devotion of the Brahmin and so appeared before the Brahmin and Eknath as Chaturbhuj Murti.

On Sunday the Phalgun Badi Shashti of Shaka 1521, Eknath took out a long procession repeating Hari Naam all the way from his house to the banks of Godavari. In waist deep water of Godavari, he took jal-samadhi.

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### NARSI MEHTA

Poet Saint Narsi Mehta was born to rich Nagar Brahmin family of Junagadh. Although in a normal course, he would have had little to worry financially, but his great devotion to Lord Krishna and charity had made him spend his entire wealth on needy people. The caste had ceased to have any meaning for him, for he saw God in every one. This irritated his community which was orthodox and hide-bound, with the result that when his daughter had to be married he was left without a pie and no friends and relatives to help him. This worried his wife

nik Bai most, while apparently Narsi bestowed  
e thought on it.

One day however Manik Bai's patience came  
n end, when she took her husband to task.  
eva, how long do you think we can keep our  
ghter unmarried? You are always singing  
praise of the Lord and never think of the  
ie. All the money has been spent and there  
o one to help us. Without money who will  
ry her? When do you think we can send  
child to her husband's home?"

Narsi looked at his irate wife for a second  
ing and replied, "My dear, why should you  
ry? Leave it to Dwarkadish. Would you  
n to me for a second? Lord Krishna appear-  
in my dream last night, and said, "My son!  
not worry about your daughter's marriage.  
is Mahalaxmi herself. I shall arrange for  
marriage. You have no money. Take this  
di to Seth Samaldas of Dwarkapuri for as  
h as you may need for the purpose. He will  
apt it and pay. Now aren't you being foolish  
orrying your head over it all?" Manik Bai

pleased beyond measure to hear it and  
etted having wounded the Bhagat's feelings.  
le Narsi was writing out the Hund, Manik  
looked out for a trustworthy person for  
ing to Dwarka for encashing it. Selecting

their sabri (cowherd) for the job, she handed over to him the hundi, which was for Rs. 1500 for encashment from Seth Samaldas. It so happened that at that very time, four or five persons staying with that cowherd, had a surplus cash of Rs. 1500, which they hesitated to carry with them for fear of robbers. So when they knew of the hundi for an identical amount for encashment at the same destination, they thought it wise to exchange that cash for that hundi, and approached Manik Bai for that purpose.

When Manik Bai heard it, she was only too pleased and took them to her husband, who endorsed the hundi in their favour and received the cash from them. The marriage of Narsi's daughter took place very soon after, and the pilgrims bound for Dwarka too reached their destination. However, when they sought to encash Narsi's hundi, they tired themselves out in searching Seth Samaldas for no one from that place knew him. For a moment the pilgrims felt that Narsi's hundi was bogus. Narsi was a fraud and Seth Samaldas was a fictitious person. One can only imagine their plight at that time. Not long after, however, there appeared a man before the pilgrims, saying he was Seth Samaldas, and offering to pay the cash against the hundi. The pilgrims literally regained their lost breath.

“How much is the hundi for, by the way ? ” asked Seth Samaldas casually. “ Fifteen hundred rupees ” replied the pilgrims. “ But I have come with Rs. 2000 ” replied the Seth. “ Never mind ”, continued the Seth, “ I shall accept Narsi’s hundi.” “ Oh, no Sethji, how can we take the extra money belonging to Bhagat ? ” they protested. “ Leave that to me. Let me have the hundi and pay the money ”, said the Sethji, showing them the money. “ We have not got the pen with us. How can we discharge it ? ” they asked. “ Do not worry. All transactions with me are done in good faith ”, replied the Seth and laughed. The pilgrims counted the money carefully and found there were Rs. 2000, and they parted with the hundi, without a little surprise. Little did they realise then that Lord had appeared before them as Seth Samaldas.

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## **GURU GOVIND SINGH (SAINT AND SOLDIER)**

The founder of Khalsa Panth and the last Guru of the Sikhs, Guru Govind Singh, was born at Patna (Bihar) in 1666 A. D. His father Guru Teg Bahadur made necessary arrangements for his education and military training at Anandpur (Punjab). Bajor Singh, a Rajput, was appointed to teach him riding and military exercises. Pir Mohammed was asked to teach him Persian and Bhai Gurmukh Singh undertook to teach him Gurumukhi. Guruji also learned Sanskrit and Hindi. He was fond of hunting tigers and the

wild boars and he became skillful archer. Guru was very regular in repeating the five Banis daily.

He was an accomplished scholar. Hindus, Sikhs and Muslims were constantly busy writing poetry and translating the Sarskrt classics into Hindi, Punjabi, Gurumukhi scripts in his court. In Guru Govind Singh's compositions, we find two types of compositions. One consists his philosophy and other deals with weapons and wars. According to him God is invisible, in-describable, unborn, measureless, luminous, immovable and fearless. Further he stated that God is true, omnipresent and wielder of weapons. He is the king of kings and lord of millions of Indras. He is formless, He has no complexion and no costume. He is the creator and destroyer of all. He is peerless, primal, unseen, immortal and eternal. He is the remover of sickness, sorrow and sin. He is not subject to birth or death. He is the head of saints of the whole world.

God protects us ; He watches us. The entire creation is under God's watchful care. He is dispenser of salvation. Guruji condemned the outward show of people, their lives of extravagance, gaiety and splendour. There is no salvation without devotion to God. The great Guru was above communalism. He was a great

preacher. He was master of peace, harmony and universal love. He had come into the world to spread Dharma, and to bring saints to the forefront. He was the spiritual descendant of Guru Nanak, and was the tenth in order of succession. Guru Nanak laid great emphasis on the name of God and the service of the fellow beings and so did the tenth guru. Guru Nanak gave the message of love, peace, universal brotherhood and so did the tenth guru.

Guru Govind Singh removed the casteism and untouchability from Sikhism. In common lunch (Langar) everybody sits in a queue for shedding the inferiority or superiority complex, and shares equal. According to the Guru, all are equal.

The mission of Guru Nanak was fulfilled by the tenth guru in giving final shape to the 'Man of God' in the form of 'Khalsa'. During the time of Guru Govind Singh, the situation had changed. The saint guru had become the singh (lion) of the Khalsa.

Govind Singh became guru at a very young age, when his father Guru Teg Bahadur attained martyrdom in order to save Hinduism from extinction. At such small age, he could foresee the difficulties in his way, but he was destined to take task. Guru constructed a huge war drum

named Ranjit Nagara. The hill chiefs could not bear to hear the beating of Ranjit Nagara and felt irritated. The Mogul force stood by to crush the newly formed Khalsa. But the Guru never felt perturbed. He was man of Akal purakh (Khod) whom circumstances had forced to take up arms against a persecuting force. He ascribed all his victories to the grace of the Almighty, and in the staggeringly crucial moments of his life, held a firm faith in divine dispensation. That is why he could fight against heavy odds. He organised his followers into troops and bands, and established forts along the outskirts of the hills between Sutlej and Jamuna, besides military posts and strong holds in the plains lower down the Sutlej, to protect himself against the attacks of his hill neighbours. Twice he defeated the hill chiefs in Bhagani and Nandaun battle fields.

In his army there was no disparity ; even Muslim soldiers were there. Macaulife states that the Guru lost no time in informing Bahadur Shah of the misconduct of mutinous Pathans. Bahadur Shah felt their behaviour a personal disgrace to himself. sought to remove it and also gained spiritual advantage by assisting the Guru. He accordingly placed himself, his brother, his four sons and seven hundred disciples at the Guru's disposal.

He constructed four important forts, Anand Gadh, Keshgadh, Lohgadh and Fateh Gadh for his protection. He had four sons, but all the four gave their lives for the sake of their mother-land. In the course of their struggle, strongly reminiscent of the trials and tribulations, the fortitude and courage and determination of Rana Pratap, he lost two of his sons in fighting and two others gave their heads as the penalty for refusing to apostatise. On hearing of these losses, the Guru uprooted a shrub by his side and exclaimed like Chanakya, "As I dig up this shrub by the roots, so shall the Turks be extirpated." Govind Singh is Guru Nanak, but he rides a splendid steed, arms himself with a quiver full of arrows and a mighty bow, has a sword hanging in his belt and a hawk perched on his hand and eyes that sparkle with joy and valour of the soul.

He died at Nanded (Maharashtra) in 1708 A.D. Maharaja Ranjit Singh constructed a Gurudwara in his memory. He became a saint-soldier and created a community of saints-soldiers. He was a saint, a philosopher, a soldier and a poet, all combined into one.



## RAMANA MAHARISHI

Ramana Maharishi was one of the greatest sages that India has produced. Though he came in the modern times, his living was similar to the great sages.

Among the Hindus there have been only two great men in the modern times, who are addressed by people as "Bhagvan"; one of them is Ramana Maharishi, and the other Ramakrishna Paramhamsa.

Ramana Maharishi attained self realisation (atma darshan) in his teens, when he was only seventeen years old. It is at this age, when

temptations enter into life, young Venkatraman (former name) renounced the world and stayed in the caves of Arunachal hills. He never cared for food or anything belonging to the world. He lived in these caves a perfect life of austerity (Tapasya) continuously for twenty five years. In the beginning, when he arrived at the sacred Arunachal hills, he observed strict silence (mouna) for months together.

His radiant eyes and gracious look, full of the light of pure consciousness (Brahma Tej) were a great attraction and source of peace for the people who were looking constantly at him and getting the inner (spiritual) vibrations and silent guidance. His silence, as a matter of fact, was self speaking which destroyed doubts of many aspirants and devotees.

The Maharishi was always found in 'sahaj-samadhi', irrespective of the fact whether his eyes were open or closed. All the while, this great sage was one with the Supreme Being, the eternal and the infinite. Very simple, as he was wearing only a piece of lion cloth called 'koupinā', the great sage an embodiment of humility, never allowed any one to touch his feet, by way of bowing or making prostration. He never took any bodily service from any one during his life time. He was of the opinion that

such formalities and outward things were not essential.

The Maharishi never considered himself a guru and others as his disciples. He experienced every where, within and without, nothing but self or pure consciousness. There were no others for him. The name and the form was a non-existing factor for him. For him there was only undifferentiated, absolute real existence. For the same reason the sage never gave 'mantra' to any one.

He had established non-duality. Inspite of this fact, the devotees of the Maharishi do have the privilege to call themselves as his disciples.

People generally liked to sit quiet in his powerful presence but there was absolutely no restriction in asking him any number of questions at any time. The reply of the Maharishi was so short, simple and effective, that it would completely destroy the doubts and wrong sentiments of the questioner for ever, bringing spiritual enthusiasm and peace in his mind. Those who went to the Maharishi with full faith and devotion, reached the goal and attained salvation in their very birth and such examples are not few.

In the year 1944, Paul Branton, a well-known English historian visited India for the darshan of

the great sage, and he was so much impressed by his magnanimous personality and purity, that he stayed in the Ramana Ashram continuously for thirty days, taking Indian food of the Ashram. After sometime Paul Branton wrote a book "Search in Secret India" wherein he has given a marvellous picture of the Maharishi's life and the highest stage in which he is absorbed. This book drew attention of several foreign people, who streamed into the Ramana Ashram to see the great sage. As regards the deep philosophy of Bhagvan Ramana Maharishi, it can be said that those who have the good fortune to understand his teachings, can say without any doubt that he has shown a clear, direct and short cut way to realise the Supreme Being (God). The Maharishi's philosophy is narrated below briefly.

The first and the foremost thought that arises in the mind is the 'I' thought. It is only after this 'I thought' that the other thoughts such as 'you' and 'he' crop up, and without the 'I' thought the other thoughts bear no meaning as they are relative terms. It is only after the first person 'I' that the second and third person get their existence. As said before, the 'I' thought is the first and foremost thought, and since the mind is nothing but a bundle of thoughts, it is only with the enquiry, 'who am I?' that the 'I'

thought (unreal I) or the mind will be traced and merged into its source, which is pure or real 'I'. The pure consciousness which subsists during all the three states, remains resplendent. So once the mind is still the self is revealed. By this introversion, the mind is completely absorbed into the self. This is a unique way of realising the self (the best and the direct way), where I am...body consciousness (ego) is completely got rid of and there remains only pure consciousness. What is aimed at is to merge the mind (ego) into its source. The mind is not between the physical body and the eternal being.

By practice of self enquiry, this knot is broken and revelation of pure consciousness prevails. There are various other spiritual practices (sadhana) conducted with the help of mind, wherein mind or ego is seemingly destroyed though truly speaking, it gets subtle, but arises at any time. In other words, by other methods ego is not ultimately merged into the self (atma). It is only out of direct experience of self realisation and not merely after the study of lot of scriptures, that the Maharishi has recommended this path of self enquiry, which does not involve any type of Hatha-Yoga.

The great sage tells us that the ego is the cause of births and deaths, and the seeker should

trace the source of it. By doing so with the help of self enquiry, the ego will vanish and self luminous Supreme Being is revealed. For such a realised soul (giani), there is no birth and no death. There exists no duality or conditions of time and space. There remains only the real 'I', the self-effulgent, which is absolute and eternal, and one without a second. The self is all and all during the three states i.e., waking, dreaming and deep sleep. There is complete absence of the Ego and the Atma (self) or Parmatma shines as ever.



## SWAMI RAMDAS

(The sage of Anand Ashram)

The scene could have been a leaf taken out of the scriptures which spoke of ancient ashrams in India. When rishis and sages lived in seclusion in places beyond the humdrum of mundane existence and trained a select band of disciples to carry on and spread the word of God. A raised concrete platform beneath a canopy formed by the foliage of five spreading trees aptly called as the panchvati, greeted the visitor to Anand Ashram, the abode of Swami Ramdas on the Malabar Coast. This was the place where Swamiji met and talked with all those who flocked to the Ashram the year round—some

with worldly cares seeking relief, some spiritual aspirants seeking guidance and some who had over the years formed deep personal attachment to Swamiji and came to hear laugh, joke and narrate anecdotes, just as Ramakrishna Paramhansa of by-gone days taught his flock the gospel through parables. He was accessible to all and at all times. No formalities and ceremonies here, no need for advance appointments and that sort of things. A beaming smile greeted the earnest aspirant as well as the casual visitor. The saffron-clad sadhu came on pilgrimage, or the widow newly bereaved, a word of cheer and hope, a gentle reminder that:

“Behold Ram’s will alone in supreme,  
Come what may—it is Ram who does all  
And He does all for our good,  
For Ram is kind, Ram is love,  
Ram means always well.”

That was enough to send away the depressed and the bereaved much heartened and ready to face the storms of life, with courage and fortitude.

Swami Ramdas’s path was the path of love, not of the mundane kind born of physical attachment, but a grand exalted love, that embraced the prince and pauper, spanned the whole universe and awakened the human being in every walk of life, the awareness that his was a common

divine heritage. That love be spoke itself when Swamiji during his early itinerant years as a wandering medicant going barefoot over hills and plain terrain all over India, made the hovel his home and befriended the doubter and the follower. That love made its august presence felt when Swamiji found little babies on his lap talking to them in a language they alone understood, christened them at the behest of their parents and made them his own. The same love saw the birth of the Ashram on what was once a barren hill, so deserted that men dare not walk there even during the day time ; the endowment of a school for poor children, who would never have otherwise seen inside of a class room ; a hospital for the sick and the ailing and finally gifts of land and houses for the Harijans and other neglected fragments of human society. He was good in every thing and good in every one and told all those who came to him, in Swami Ram Tirath's memorable words, "I am God, so are you." To disbelievers who challenged him to show proof that he had seen Him, Swamiji with that gentle smile would reply, that he has seen Rama face to face ; he sees Him even now in you, in all and in every thing. Swamiji kept in touch with his vast number of followers, disciples and admirers in India and abroad, through correspondence. To an Indian devotee who

wrote a worried letter soon after the Chinese had invaded India, Swamiji wrote back, "the response from the whole of India to Nehru's appeal is simply marvellous. We find that Chinese invasion has been proved to be a boon for India. It has created a wonderful unity among the people of India, which augurs well for its future uplift and prosperity. All glory to our ancient India."

Swami Ramdas believed that India had a mission of her own as the spiritual leader to the whole world. This was India's destined role since the days of the Buddha and it was the cradle of saints and sages, who had spread beyond the narrow confines of the land, the highest truth to distant lands and people.

In pursuit of the same mission, Swamiji undertook a tour of Europe, U. S. A. and the Far East, at the age of 70 years. He addressed meetings and countless gatherings, assuring them all that there will be no third world war, because God protected them all.

Some addressed him as Swamiji, some more formally as Ramdas, but to the majority of all those who came into contact with him, he was known only as 'papa' or father. For all these, it at once created a delightful relationship of the father and the child, one trusting and the other guiding and leading. Swami Ramdas loved and known to thousands in India and abroad as 'papa', attained Maha-samadhi in his Ashram on July 25 when he was a little over 79 years old.



## SHIRDI SAI BABA

The early life of Sai Baba is draped in mystery. When he landed at Holy Shirdi as a lad of about 16 years, no one knew who he was; where and to whom he was born and how he was brought up. No one cared for him. It was only at a later stage, when he showed some mystic power that people began flocking at him. Even then, he dismissed all questions about his self. As a true saint, he was beyond the conception of self.

Clad in rags, he begged his food and slept on the earth. There was nothing that could be called his own, not even a name. Sai Baba

means saintly father. It is a general term by which any saintly person could be called. He was called so by others.

There is no evidence that he knew how to read and write any language or had any regular school education. He had disclosed to his devotees that he was born of Brahmin parents in Patri village of the erstwhile Nizam Dominion. He was then passed on to a Muslim Fakir when he was about 5 years old and finally to his great guru Gopal Rao Deshmukh of Selu, who was otherwise called Venkusa, on account of his ardent devotion to Lord Venkateshwara of the seven hills. Venkusa was a mighty personality, mighty in every sense, material and spiritual. He had amazing spiritual powers. Sai Baba went through a stern disciplined career under this master for about ten years. He followed this guru like shadow and carried out his words. At times he gazed at him for hours together as if he was the entire universe for him. The episode that once Venkusa tied up Sai Baba by his feet with his head almost touching the surface of a pool water, and that Sai Baba pleasantly bore the test till his guru came and untied him, would show how Sai Baba respected true obedience as more noble and holy than any other principle. Venkusa, in turn, reciprocated the love and

affection and took greatest care of Sai Baba. There was a perfect understanding between the two. This mental devotion and love proved jealous amongst the other followers of Venkusa. Some of them wanted to do away with Baba. Seizing the opportunity when Baba and Venkusa were alone in a garden, they hurled a stone at Baba. Venkusa saw it and prevented the stone from hitting Baba. A signal from his hand suspended the stone in the mid air. The assailant again threw a stone. This time, as Venkusa stood up, the stone accidentally hit him on the head and caused him bleeding. Baba could not hear this sight. He wanted to leave the place immediately as his guru was being troubled on account of him. But Venkusa stopped him. He informed Baba that he would be leaving this world by 4 P. M. the next day and after that Baba could go west (Shirdi).

Venkusa wanted to transfer all his spiritual powers to Baba before he parted from him. With this in view he asked Baba to bring a black cow. Baba brought a barren black cow from a Lambada and produced it before his guru. No one could expect that the barren cow would yield milk. But Venkusa's wonderful touch brought out milk. He gave the milk to Baba and along with it transferred all his spiritual powers.

There was an immediate occasion to test this transfer of spiritual powers. The assailant who hit Venkusa had fallen down dead the moment Venkusa was hit. The spectators begged Venkusa to pardon him and bring him back to life. He told them that he had transferred all his spiritual powers to the young man Baba and that they could approach Baba. Baba picked up some dust from his master's feet and threw it at the dead man. The dead man came back to life. The next day Venkusa left his mortal body precisely at 4 P. M. as foretold by him, and Baba too left towards Shirdi. The incident took place when Baba was about 16 years old. He said to have played some miracles while accompanying the marriage procession of Chand Bhai Patel of Shirdi. Even as a boy in his teens, Baba had mystic powers.

He could discuss philosophy and religion, ethics and morals and the Koran and Puranas, with perfect mastery. How could a young boy of 16 who was not literate, do all this? Did he attain such a spiritual maturity from his contact with his great guru Venkusa in that tender age? This is all mystery. But the fact remains that the only education he had was the spiritual education of the highest order from his guru Venkusa.

As we see from his early life at Shirdi, he used to wander about, sit under the 'gode neem'

tree and in the dilapidated mosque and meditate at these places. Some people who did not understand him, thought he was mad. They took no notice of him. Though blessed with high spiritual powers, he made no show, capital or business out of it. For the first time at Shirdi, he came out with his mystic power out of dire necessity. This was when the oil mongers refused to supply oil for lighting the lamp of the mosque. He took plain water from the mosque, filled up one earthen lamp with the water and lighted it up. To the utter astonishment of onlookers, the lights burnt the whole night. The persons who thought that Baba was helpless and the persons who wanted the enjoy the fun of confining him in the darkness, began to fear far and wide and streams of visitors poured into Shirdi and sought his help and guidance.

In 1896 he left his body and the world saying that he was going to God and would be returning after 3 days. He asked his devotee Mahalspathi to guard his body for three days and to burry it if he did not return within that period. After he left his body and he was declared dead, attempts were made to burry the body. But Mahalspathi did not permit it. He firmly believed that Baba would come back to life. Baba did come back to life on the third day and lived thereafter for

32 years. We have seen magicians playing tricks to amuse people and amass wealth. They could produce certain articles under certain circumstances. What they do is just trick. Some people are said to produce articles by invoking some deities. All such powers cannot be compared with the spiritual powers of Sai Baba. He asserted that his words always came true and they did come true.

By his constant meditation, he had merged himself in God. He knew every thing and could do any thing. Distance and time were no barriers for him. His miracles were beyond the powers of any created agent. He exhibited his powers for the benefit of people either for correcting them when they went wrong or for extricating them from their worries and sufferings. This is evident when we study him in relation to his devotees or people who approached him for help.

Once when his devotee Upasni Baba of Sakori was cooking food in Mahalspathi temple for offering it to Baba, a hungry dog was watching him. He drove it out mercilessly even without throwing a morsel of food to it. On another occasion a hungry untouchable was watching him similarly. He chased this poor man also. On both the occasions Baba refused to accept the

food brought by Upasni Baba. He exclaimed that Upasni Baba did not care to feed him when he himself had gone to the very cooking place. Upasni Baba did not believe for a moment that Sai Baba could have been present or came in the form of the dirty dog or untouchable. Sai Baba remonstrated another devotee of his Mahalspathi similarly when he drove out sick dog from his house. These instances would show that Baba lived in all creatures and observed all events. He wanted his devotees to be kind to all human beings without any distinction of caste or creed. He asked them to see God in every human being and in every creature. When Nana Chanderkar, the apostle who spread the greatness of Baba, was climbing the barren and shadeless Harishchandra Hills on a summer day and was seized of thirst, he could find no water nearby. He was 40 miles away from Shirdi. He thought of Baba and told his attendant that if Baba were present in the hills, he could have given him some water. This cry of Nana was heard and answered by Baba immediately. At this time Baba was at Shirdi amidst his devotees. He told them that Nana was thirsty and that he should give him atleast palmful of water. The people around him did not understand him. But this is what happened at Harishchandra Hills. Nana saw a Bhil coming down the hill. He told Nana that

under the very rock he was sitting, there was water, and disappeared from the place. Nana lifted the rock and found underneath just as much fresh water as was necessary for quenching his thirst. Many days later when Nana visited Shirdi, Baba recalled the day when Nana was thirsty and he gave him water.

In 1916, Vithal Rao Deshpande of Bombay took his grand-father to Baba. This old man was blind. Baba placed his hands on his head and just said that he would see. The old man regained his eye sight and went back to Bombay with a clear vision.

There are ever so many instances of this type which show Baba's wonderful mystic powers. It is the experience of his devotees that such benevolent powers of Baba have not diminished in any slight degree even after Baba left his mortal coil. It was his assurance that even after his departure he would speak from his samadhi and protect his devotees.

His greatness lies in the way he lived his life at Shirdi and served the people. He showed to mankind the existence in himself and elsewhere of vast powers, knowledge, goodness and kindness. His teachings are simple, common and appealing to all. He laid stress on the law of

obedience and devotion. He encouraged people to follow their own mode of worship, whether it be Hindu worshipping Rama, Krishna or Shiva, or a Muslim believing in Allah. All were alike to him. The Supreme Power was one. He advocated the right of worship without any discrimination of caste or creed, and discouraged religious intolerance. He combined in himself the role of a social and religious reformer.

May the divine light lit by this saviour ever lead the thousands and millions.



## SADHU T. L. VASWANI

Sadhu T. L. Vaswani, generally called and known as beloved Dadaji, was born on 25th November 1879 at Hyderabad Sindh, which is now in Pakistan. It is the land of darvesh and fakirs. The word Dadaji means elder brother. Dadaji was verily a brother of all men, birds and animals stars and streams—a brother of all creation.

*Dadaji*

At the age of thirty, he went to Berlin, as one of India's representatives to the Welt Congress—the world congress of religions. His

lectures there linked many in India's mission of help and healing. From the very beginning he was smitten with the love of Lord. But to keep his mother's wish he did secular work. The brilliant boy became an Ellis scholar and a fellow of the D. I. Sind College of Karachi. He served as Principal of more than one colleges. When his mother passed away, he resigned his job at the age of 40 and entered into the service of the Lord of Love. He was one of the earliest supporters of Mahatma Gandhi's Satyagraha movement. He started the Bharat Yuvak Sangh (youth movement) and also started the Shakti Ashram at Rajpur. In 1933 he founded the "Mira Movement in Education" which has today its headquarters at Pune. A number of educational and social welfare institutions started by him, including schools, college for girls, charitable dispensaries, daily feeding of poor, birds sanctuary, daily satsang, are working at Pune and other places.

Sadhu Vaswani was a gifted orator and a prolific writer, the author of over 500 books and booklets. His teachings in brief is to sing the Lord's name in love and serve his suffering humanity. He awakened many with his clarion call, "Build ye a bridge of brotherhood between East and West." Thus simple and humble man

of God transformed the life of countless men and women.

His pilgrimage on earth ended on 16th January 1966 at Pune. To visit his shrine (samadhi) is to be hushed into silence and peace untold.

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## **SWAMI VIVEKANANDA**

In 1863 India gave birth to a great soul. It was Narendarnath, as Swami Vivekananda was called as a child. He was born on January 12 at Calcutta. Vishvanath Dutt, his father, arranged for the proper education of the child. The highest principles of life were infused in this saint by his mother Bhuvaneswari. Equipped fully with the eastern and western philosophy, Vivekananda joined the Brahmo Samaj founded by Raja Ram Mohan Roy, a great social reformer in 1828. But he did not find solace. Youthful

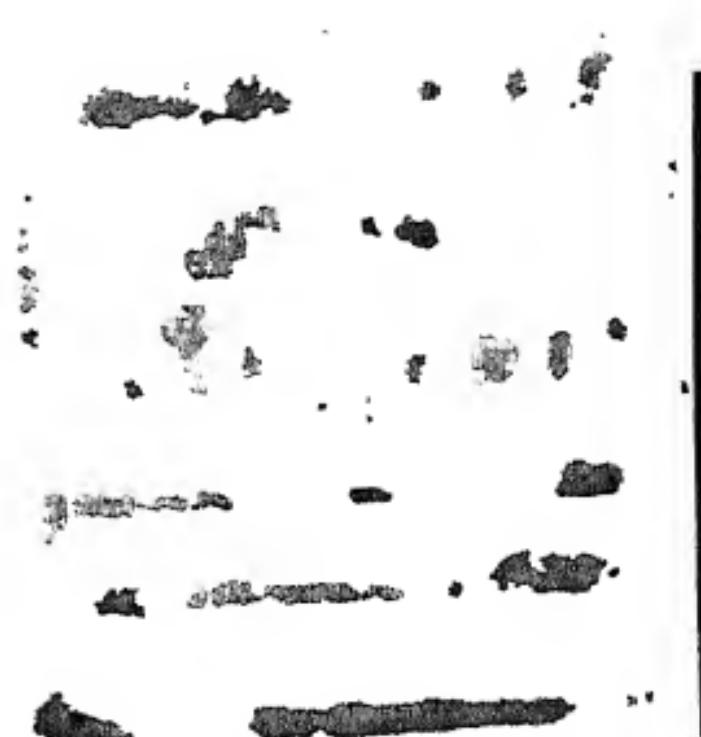
Narendra Dutt went about asking every sage and seer, "Have you seen God?" It was only when Ramakrishna Paramhansa assured him, "Yes my child, I have seen God as I see you, but more intensely", that he derived comfort. Under his spiritual guidance Vivekananda imbibed the message of the harmony of all faiths and became a protagonist and spokesman of that universal religion. Swami Vivekananda was a powerful orator in Bengali and English and a graceful writer of Bengali prose and poetry. He was full of dynamic and fiery energy and had a passion to push India forward. He used to start his forceful speech with the Vedic Hymn, "As the different streams having their sources in different places, all mingle their water in sea, so Oh Lord, the different paths which men take through, they appear crooked or straight, all lead to Thee." It was indeed a great day for India, September 11th, 1893, when at the Parliament of Religions, Chicago, Swami Vivekananda's thunderous speech reverberated through out the world. He said, "If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God; it will preach, and whose sun shall shine upon the followers of Krishna and Christ, on saints and sinners alike; which will not be Brahminic or Buddhist, Christian or Mohammedan, but the

sum of all these and still have indefinite space for development which in its catholicity will embrace in its infinite arms and find a place for every human being from the lowest placed savage not far removed from the brute to the highest man towering by the virtues of head and heart almost above humanity making society stand in one of him, and doubt his human nature. It will be a religion, which will have no place for persecution or intolerance in its policy, which will recognize divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realise its own true divine nature. The Christian is not to become a Hindu or a Buddhist, nor a Muslim or a Buddhist to become a Hindu, nor a Hindu to become a Christian. But each must assimilate the spirit of others, and yet preserve his individuality and grow according to his own law of growth. He remained in America and Europe lecturing and founding his missions. Soon after his return from abroad in January 1891, he gave the people the following soul stirring message, which has great relevance today in this nuclear age, "Once more the world must be conquered by India; let India conquer the world with her spirituality." This is the greatest ideal before us.

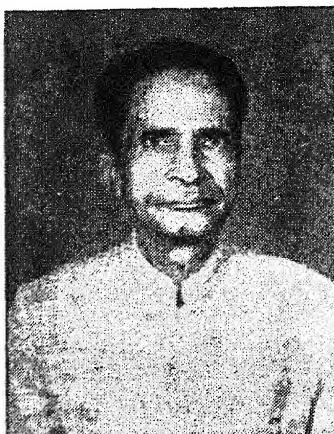
Swami Vivekananda was a great saint and patriot. He spoke harsh truths and his vehement

down right condemnation of untouchability and superstitious beliefs reveal the feeling and agonising heart of a hero, and what thrills what shocks and what transports must have been produced, when these buring words were issued from the lips of the hero. The Ramakrishna Mission, which he founded, is now a great institution with several branches in India and abroad, doing invaluable service in the religious, cultural, social and educational fields.

It is gratifying to note that the immense value of his life's work and teachings, has been recognised, and a great monument has been installed at Kanya Kumari—the Rock Memorial—in commemoration of Swami Vivekananda, who got enlightenment while meditating on the rock to which he swam from the main land. He died in 1902, when he was but 39 years of age, the like of him one may not see. Such was Swami Vivekananda. All truth is eternal. Truth is nobody's property; no race or no individual can lay any exclusive claim to it. Truth is the nature of all souls. Who can lay special claim to it? But it has to be made practical to be made simple, for the highest truths are always simple. So that it may penetrate every pore of human society and become the property of the highest intellects and the commonest minds of the man, woman and child at the same time, said Swami Vivekananda, whose teachings have influenced world thought.



## A U T H O R



The author of this book, Tirpati Raj Saxena, comes from a respectable Kayasth family of Hyderabad. He entered the Defence Services during the Second World War, after completing his education. He retired as C.G.O. Hyderabad State Forces, and was re-appointed in the Revenue Department as Tahsildar. He had the privilege of working with people like Miss Padmaja Naidu, former Governor of West Bengal and Raja Bahadur Venkat Rama Reddy, former Police Commissioner of Hyderabad, during the Bihar Earthquake Relief Fund deliberations.

After retirement, he devoted more time towards literary work and other social activities. He is connected with many associations and organisations also.

His another book entitled "**Amrit Vani**" conveying the highest truth revealed through Sacred Scriptures, Saints and others, has already been published.